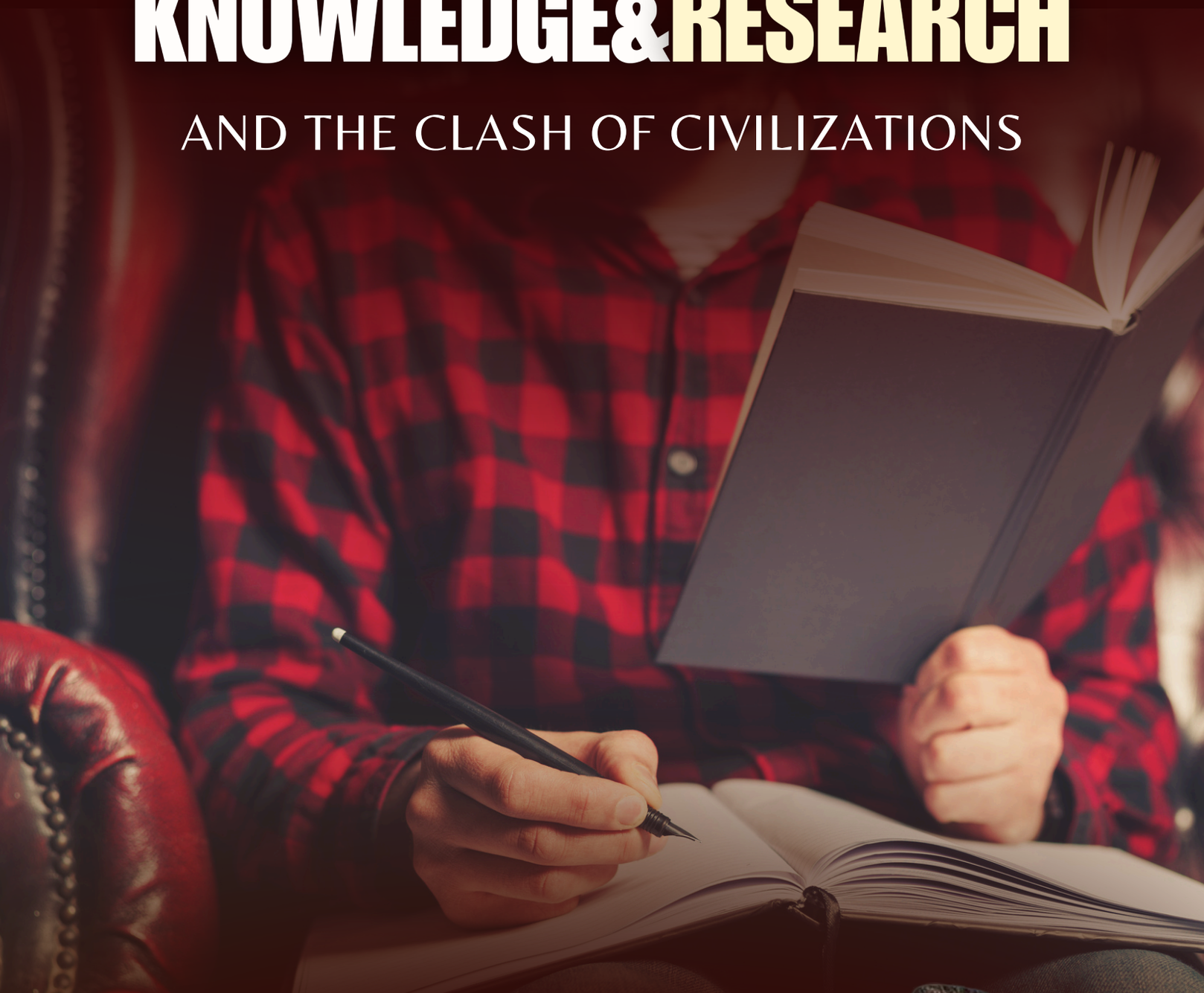
THE ROLE OF
KNOWLEDGE&RESEARCH
AND THE CLASH OF CIVILIZATIONS



SYED MAUDUDI ؒ

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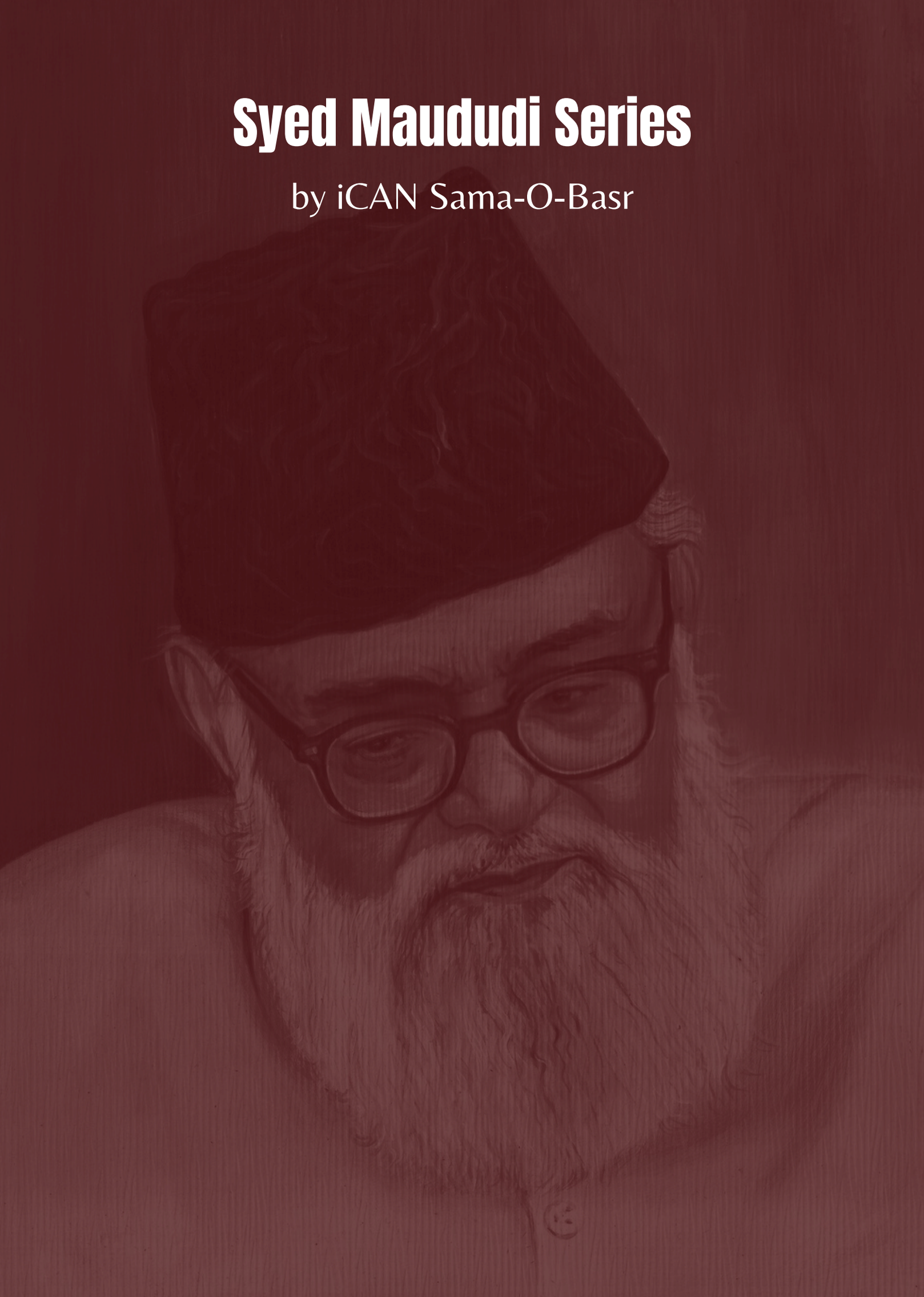

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

Sama-O-Basr

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"The Role of Knowledge and Research in the clash of Civilizations"

A Speech by Maulana Abul A'la Maududi on September 22, 1963 at Karachi.

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Some questions to consider during study circles or lectures on this book:

- Study about Islamic Research Academy (Idara Mu'arif-e-Islami) and its contributions and share with the group.
- What are two distinct components of knowledge and sciences (refer to section 2)
- Why do we consider Muslim Ummah to be unique in its identity? Why does that identity need to be preserved?
- How does building of civilizations and creation of knowledge go hand in hand?
- What is the downward spiral that the subjugated nations go through?
- Study and share your findings about the factors that led to the rise of the Muslim civilization.
- Study and share your findings about the factors that led to the decline of the Muslim civilization.
- What is the type of research that makes no contribution to rise of nations?
- Explain the seven types of intellectual needs of the Muslim Ummah in the present times. Discuss where we are in terms of each of them and what is required to be done.
- What are our hindrances to the above and what can be done to eliminate them?
- As a group, reflect upon what can you do to support the above and how can more and more people be engaged to become partners in this effort.

In the name of Allah, the Most Merciful, The Always Merciful.

Section 1 - Objective of the gathering:

Praise and Gratitude to Allah!

As you know, this gathering has been convened to introduce the intended way of working of the Islamic Research Academy to the serious and educated members of our society and to seek their support and encouragement as we embark on this initiative. On this occasion, I find it essential to briefly outline the importance and necessity of this endeavor, the nature of the tasks we aim to accomplish, and the specific activities we plan to undertake to achieve our objectives.

Section 2 - Two components of knowledge which everyone should understand and be able to differentiate:

All the sciences and disciplines in the world fundamentally consist of two components.

- The first comprises the raw information and knowledge that humanity has accumulated over time about the world, life in general, and human existence in particular.
- The second involves the way each group or nation organizes and interprets this knowledge based on its mindset, worldview, and cultural perspective.

To illustrate this, consider the example of food resources and natural nutritional substances available across the Earth. While these resources and substances are largely universal, differing only slightly due to geographical factors, the ways in which they are utilized vary significantly. The fundamental ingredients needed for human sustenance remain the same worldwide. However, each nation transforms these ingredients into unique cuisines, guided by their cultural temperament, traditions, and culinary practices.

A similar dynamic applies to intellectual aspects and knowledge. The fundamental facts about the world—what exists and how it operates—remain universally consistent. However, the divergence lies in how different societies organize and interpret this information. This interpretation is shaped by their distinct worldviews, which guide them in constructing a unique philosophy of life and a corresponding system of thought and action. Consequently, civilizations develop into diverse forms, each reflecting the unique lens through which they perceive and structure their understanding of reality.

Section 3 - What gives civilizations a unique identity?

All civilizations in the world are ultimately built upon the knowledge humanity has accumulated about the universe. However, each civilization organizes this knowledge according to its unique perspective, crafting a distinct system of thought and action. This system is what gives a civilization its unique identity.

The defining features and characteristics of every civilization emerge as a result of this process.

Section 4 - The philosophy of the rise and fall of nations:

It is vital to recognize that when a nation ceases to think critically, engage in research, acquire knowledge, and pursue new discoveries, it inevitably succumbs to stagnation. Stagnation breeds decline! And decline ultimately paves the way for that nation to be dominated by another. This domination extends far beyond mere political or economic subjugation; its most profound impact is seen in the intellectual and cultural spheres. The dominant civilization asserts its cultural and intellectual paradigm over the subdued nation, gradually erasing its identity and reshaping its worldview.

Section 5 - The fate of the subdued nations:

Once subdued, a nation enters a phase where it begins to imitate the dominant culture, relying on the intellectual "leftovers" produced by others. Research is conducted elsewhere, knowledge is accumulated by others,

philosophies of life are formulated externally, and systems of thought and action are crafted by foreign minds—while the subdued nation passively follows, adopting and accepting everything handed down to it!

As this process progresses, the individuality of the subdued nation gradually dissolves. With time, it may erode to the point of complete extinction. History is replete with examples of nations that have disappeared in this manner, their civilizations reduced to mere relics, leaving no living presence or continuity in the world today.

Section 6 - Intellectual foundations of the golden era of Muslims:

When the Islamic movement emerged on the global stage, Muslims did not merely secure political or military dominance over other nations. Their most remarkable achievement was their leadership in research and intellectual inquiry. They actively sought to acquire and expand knowledge, organizing it in accordance with their worldview, beliefs, and approach to life. This effort gave rise to a dominant civilization that profoundly influenced the world we live in today.

Consider, for instance, the field of medicine. Muslims structured this discipline in a manner that distinctly reflected their faith and beliefs. If you examine their medical texts, you will find that they often began with praise of Allah. Medicines were carefully chosen to exclude prohibited substances, and prescriptions were crafted using only permissible ingredients.

Moreover, their writings emphasized that the properties of medicines were not inherent but rather manifestations of Allah's power. They acknowledged that the ultimate healing of illnesses rested in Allah's hands and that the effectiveness of these treatments was due to His will. When placing their hand on a patient's pulse, they would begin with Bismillah and invoke Allah's guidance in diagnosing and treating the ailment. This unique integration of faith and science defined their contributions and left a lasting impact on the field of medicine.

What are all these practices – diagnosing the sickness and prescribing medicine, checking patient's pulse, and making effort to provide a cure for

their illnesses? In essence, they constitute a discipline—medicine—but it was the same foundational knowledge that any physician in the world could acquire. Yet, Muslims shaped it according to their mindset, beliefs, and worldview, giving it a unique identity.

I specifically used the example of medicine because it is often assumed that such a field has no connection with faith or ideology. However, when a group adheres firmly to a belief system and a worldview, they inevitably shape every aspect of life in alignment with that perspective. This perspective then becomes dominant, influencing and transforming everything it touches.

Section 7 - Influence of Muslim Civilization and the fall of polytheism:

The impact of Muslims' contributions was so profound that, for centuries, civilization was virtually synonymous with the Muslim world. Culture, progress, and intellectual advancement were identified with their achievements. Even those who harbored prejudice or hostility towards Muslims found themselves compelled to emulate their accomplishments.

Muslims dismantled the foundations of polytheism with unmatched vigor and propagated monotheism with such strength that they established a whole intellectual system deeply rooted in its principles. This made it increasingly challenging for polytheists to uphold polytheism as a valid truth. The influence of Muslim thought and action reshaped intellectual paradigms and belief systems, leaving a lasting imprint on the spiritual and intellectual fabric of the world.

Polytheists once used to exclaim (as pointed out in the Quran, Chapter 38, Verse 5): "*Has he made the gods [all] into one God! Indeed, this is a strange thing!*"

Even such polytheists - due to the influence of the monotheistic belief of Islam and its dominance - gradually found it increasingly difficult to uphold the notion of multiple gods. Over time, they began reinterpreting their beliefs, claiming that they acknowledged only one supreme God and that the other beings or objects they worshipped were merely intermediaries or means of gaining proximity and intercession with Him. Monotheistic

doctrines and schools of thought began to emerge even within traditionally polytheistic societies, with examples found in this very land, India.

As a result, the philosophy, natural sciences, social sciences, and other fields of knowledge organized by Muslims achieved dominance across the world. The Renaissance in the West was fueled by the knowledge and sciences transmitted by Muslims. Those who benefited from the scholarship and artistic achievements of Muslim Spain and its institutions became the architects of Europe's intellectual revival.

There was a time when European scholars took immense pride in writing and speaking Arabic. Many religious leaders in Europe would compose their personal letters in Arabic. Historical records even document complaints from that era, lamenting that Arabic had so deeply permeated European intellectual circles that scholars often used it in private life, neglecting their native languages.

All of this stemmed from the fact that Muslims were at the forefront of intellectual research and discovery. Other nations consumed the fruits of their labor, learning sciences as Muslims had systematically developed them, studying and adopting their methodologies. As a result, the intellectual frameworks of these nations became increasingly influenced by Islamic thought, further cementing the legacy of Muslim contributions to global progress.

If you examine the works of Christian theologians from that era in the West, you will notice a remarkable similarity to the writings of Muslim scholars. Their discussions, terminology, and debates mirror those of Muslim theologians almost exactly, with the primary difference being the inclusion of Christian doctrines such as the Trinity and the divinity of Jesus. Apart from these theological distinctions, the writings of Christian and Muslim theologians of that time are virtually indistinguishable.

Section 8 - The period of stagnation in the Muslim world and the rise of the West:

Following this period of intellectual influence, there came another era when Muslims largely abandoned the pursuit of new research and discoveries.

Instead, they confined themselves to studying earlier sciences and pre-existing knowledge, focusing on annotating and producing commentaries upon commentaries on existing works. Being consumed in this, they stopped advancing in new fields of knowledge and innovation, leading to intellectual stagnation.

As the above was unfolding, the people of the West undertook the task of research and production of new knowledge, initiating intellectual inquiries and scientific investigations. They focused on gathering new information, organizing it, and formulating new philosophies and systems of thought and action. The result of this was that, on one hand, Muslims gradually sank into stagnation, while on the other, the power of the West steadily increased due to their intellectual efforts.

It is obvious that when they were engaged in gathering new information and conducting new research, they would inevitably gain access to new resources and tools. Their minds would grow active and awakened. In contrast, by abandoning this effort, Muslims fell into a state of inertia and paralysis.

Take a look at history: by the time the eighteenth century arrived, the difference between Muslims and the West had become so stark that Muslims began to be overpowered, and Western nations started to dominate them. Centuries of stagnation led to this outcome, and the eventual result was that Muslims were subdued while Western nations emerged as the victors.

The invasions and conquests by Western powers over Muslims since the eighteenth century testify to the consequences of abandoning intellectual endeavors and embracing stagnation. Similarly, they reveal the benefits reaped by those who undertook the pursuit of knowledge and research.

Section 9 - A universal principle:

As I mentioned earlier, stagnation inevitably leads to decline; and decline invariably results in subjugation. Conversely, when a nation consistently engages in intellectual research, gathers new knowledge, and uses it to develop fresh philosophies of life, the natural outcome is progress, strength, and ultimately dominance!

This dominance extends far beyond mere political or military power. A nation committed to research, knowledge accumulation, and civilization-building asserts itself with its entire cultural framework. Its influence transcends politics, weaponry, or military might; rather, its civilization as a whole begins to overshadow and prevail over the subdued nations. This pattern has been evident throughout history and continues to unfold even today.

Section 10 - A dominant negative self-image:

During the period of Islamic dominance, the entire world acknowledged that if there was civilization, it belonged to Muslims; if there was culture, it was Muslim culture; and if there was knowledge and intellectual progress, it was from Muslims. Today, the situation is the opposite. Even in the hearts of Muslims, there is now an ingrained belief that if there is civilization, it belongs to the West; if there is culture, it is Western culture; and if there is knowledge and art, it is Western knowledge and art. Our role, they think, is merely to consume their leftovers, follow them, and imitate them.

This reality has firmly taken root, regardless of how much we deny it with words, oppose it rhetorically, or outwardly claim to reject it. What is happening in practice? It is a ground reality that the Western ideas, philosophies, lifestyles, culture, and civilization are steadily overshadowing and dominating us.

Section 11 - The solution:

The point I wish to impress upon you is this: if we desire to live, to sustain ourselves, and to progress, we have no alternative but to re-engage in intellectual research. We must resume the pursuit of knowledge with renewed vigor and originality.

Section 11.1 - The type of research endeavours that are futile:

In this regard, it is also necessary to clarify the nature of the intellectual research we require.

One type of research is what Western scholars try to teach us—a purposeless

and directionless research conducted merely for the sake of research itself. For example, editing books, comparing different manuscripts to examine textual differences, collecting the birth and death dates of authors and ancient personalities, and other similar pursuits. While there's no doubt that this type of research can be helpful in the sciences and arts, it is not the kind of research that breathes life into a nation or rejuvenates it. This is cold and meaningless research.

Western scholars engage in another type of research that is distinctly different and dynamic. This research is driven by the goal of acquiring powers that enable them to dominate the world.

In contrast to the above, a new type of research is emerging in our country, focused on studying Islam with the intent of crafting a version that conforms entirely to Western ideologies and values. This involves declaring permissible in Islam whatever is allowed in the West and forbidding what the West considers prohibited, effectively reshaping Islam to resemble just another edition of Western civilization and culture. Such research is equally futile and serves no meaningful purpose for us.

Section 11.2 - The type of research that we need as an ummah:

The research we seek, and the purpose driving our pursuit, is to explore the sciences and arts in strict alignment with Islamic teachings and to systematically organize Islam's system of thought and action in a manner that resonates with the language and understanding of the modern era. In this context, we have identified several objectives, and we are committed to working diligently toward their fulfillment.

Editorial Note: Consider the point below in relation to the two types of knowledge explained earlier in the book.

Section 11.2.1 - Clarifying the distinguishing between scientific facts and the philosophical framework:

The first task we aim to undertake is to dismantle the illusion created by Western thought and the Western philosophy of life. Through rational and well-reasoned academic critique, we must establish that the facts and phenomena found in Western sciences and arts are, in reality, the shared intellectual heritage of all humanity, leaving no room for prejudice or bias in

this regard. However, the philosophy of life constructed by the West upon these facts and phenomena is fundamentally flawed. The worldview they have developed, along with their concept of the universe and humanity—upon which the entire structure of their civilization rests—is entirely and unequivocally false. The social sciences they have devised and the social philosophy they have invented are sources of discord and chaos. Rather than contributing to humanity's welfare, they serve as instruments of its destruction—and, ultimately, their own.

This is the first critical step toward breaking the enchantment of Western thought and philosophy over Muslims. Without disrupting this spell, it is impossible to free Muslims from the state of intellectual subjugation and inferiority in which they are currently entangled. As long as Muslims remain confined by this mental defeatism, they cannot be expected to transition from being mere "followers" of the world to becoming its "leaders." Until this spell is broken, their role will remain that of blind imitators of the West!

To change this situation, it is crucial to draw a clear distinction between scientific facts and the philosophical framework built upon them. Facts, in and of themselves, may be accurate, but the philosophy of life that the West has derived from these facts is fundamentally flawed and entirely misguided.

Section 11.2.2 - Reimagining the sciences, arts, and philosophy from an Islamic perspective:

The second essential task is to reorganize all sciences and arts using a fresh approach and method rooted in the Islamic worldview, so they can serve as the foundation for an Islamic civilization. Equally important is the development of a philosophy that aligns with Islamic principles and satisfies the human mind's innate quest for understanding ultimate reality—while remaining firmly grounded in the beliefs Islam has provided.

The pursuit of truth and the desire to comprehend reality are fundamental aspects of human nature, essential to human existence. However, among the various paths for seeking truth, we believe the correct one is the path of the Prophets (peace be upon them). According to this path, the exploration of truth—encompassing the reality of the universe, the essence of human life,

and its ultimate purpose—must be systematically organized into a philosophy capable of shaping the individuals in alignment with these principles.

Unless a philosophy firmly rooted in the Islamic worldview is developed, it will be impossible to replace the flawed philosophy currently taught in universities and colleges, including fields like psychology and other philosophical sciences, with an alternative aligned with Islamic principles, as highlighted in the earlier example.

Consider the example of Russia, where an effort was made to build a civilization entirely distinct from Western civilization. When the Russians embraced Communist ideology, they could not tolerate the teaching of what they referred to as "bourgeois philosophy" in their universities and colleges. For the Communists, developing a Communist philosophy and instilling it in the minds of their new generations was essential to their survival and identity.

Until they eradicated bourgeois philosophy and replaced it with their Communist ideology, they could neither transform their way of thinking nor establish a Communist system. This demonstrates the necessity of having a coherent, guiding philosophy to shape thought and society!

It is equally essential for us to develop an Islamic philosophy of social sciences and reorganize them according to it. While facts and realities remain constant as part of the universal intellectual heritage shared by all humanity, a comprehensive system of thought and action must be constructed upon them according to the correct worldview —whether in the fields of economics, the philosophy of law, psychology, or sociology. All social sciences, therefore, must be systematically restructured. Until they are reorganized from an Islamic perspective and taught as such in colleges and universities, the emergence of an Islamic civilization cannot be expected. In fact, even preserving the remnants of what currently exists will become increasingly difficult.

At home, you might be teaching your child the belief that Allaah is One, that the Prophet Muhammad, peace be upon him, is Allah's Messenger, and that the Qur'an is the Word of Allaah. Many, however, have neglected even this

fundamental responsibility, leaving their children to be influenced by missionaries who instil whatever beliefs they choose. Even the children of parents who cautiously strive to impart foundational beliefs find themselves confronted, upon entering colleges and universities, with a curriculum devoid of any reference to God in the sciences they study.

Whether it is natural sciences or social sciences, students are never exposed to the idea that God plays any role in the universe or that He actively governs its workings. They are never introduced to the concept that prophets contributed knowledge to fields like economics or developed a philosophy of law. On the contrary, every subject they study subtly ingrains the notion that Islam (God forbid) made numerous mistakes. For example, the prohibition of interest in Islam is often portrayed as a fundamental error because, they wrongly argue, no economic or financial system can operate without interest.

They are taught that Islam prescribed cutting off the hand as a punishment for theft, which (God forbid) is seen as a barbaric act. Moreover, Islam prescribed severe punishment for adultery, such as flogging someone publicly to teach a sound lesson —a punishment perceived as excessively harsh for what is considered in their view merely a "pleasurable and recreational" activity. These ideas are presented as though Islam (God forbid) committed grave injustices.

Just think! When students are presented with such a God-less system of thinking, can you expect them to sincerely believe in Islamic civilization or become its true followers? These same individuals, who graduate from these colleges and universities, eventually go on to run your country. They become civil servants, generals, judges, legislators, and key administrators in the government. How can they ever come to believe that Islam is practical, functional, or even worth implementing?

Go and talk to common educated individuals, and you will quickly discover that many of them believe Islam is impractical in today's world. This belief stems directly from the way they have been taught to approach the sciences, which leaves them incapable of considering that any system of life or governance could surpass the Western way of life or prove functional. To them, the Western way appears to be the only viable system because it is

visibly operational and seemingly successful, while the Islamic way is perceived as stagnant and disconnected from the sciences and disciplines, they have studied.

In summary, alongside critiquing the flawed system and philosophy, an equally essential and urgent effort is needed to reorganize all sciences from an Islamic perspective! This effort is vital to convince our new generations of the truth of Islam, instil confidence in its relevance and functionality, and inspire the determination to ensure its practical implementation.

Section 11.2.3 - Production of suitable textbooks:

The third task before us is to develop a curriculum that can produce textbooks specifically designed for education in this framework. However, the current reality is that, while everyone—from the grassroots to the highest levels—claims to aim for the establishment of Islamic education in this country, no substantial effort has yet been made to create textbooks for the various sciences taught in our universities from an Islamic perspective.

I have already pointed out that Communists were unwilling to teach economics textbooks authored by bourgeois economists, nor did they allow the teaching of any philosophy of law developed by legal experts from capitalist systems. Their rejection extended beyond the social sciences created by bourgeois scholars; they took it a step further by developing what they called "Soviet science."

Their efforts were not confined to social sciences alone. They insisted that even natural sciences be identified as "Soviet science." All scientific textbooks were meticulously organized to reflect their own perspective, as they refused to nurture their new generation of Communists with scientific resources prepared by capitalists.

(Editorial Note: This speech was delivered in 1963.)

In our current context, Islamic education is often misunderstood to mean the following:

- During most classes, we teach sciences from books authored by atheist Western writers.
- As a bandage, in one or two isolated periods, we mention to students

that there is a supreme being called God, whom they should know; and that He sent a person as His Messenger.

- The role or function of this God and His messenger as a centre of our life as Muslims is entirely absent from the remaining periods! Instead, all sciences and arts are taught strictly in the framework developed by the West or through books written by local authors who uncritically imitate Western ideas.

Under such a flawed approach, expecting the emergence of a generation capable of reviving Islam—or even preserving it—is unrealistic. This approach directly accelerates the erosion of our individuality and unique status as the followers of Islam – the true way of life. With each passing day, our distinct identity diminishes, while our government, ruling elite, and influential classes—whether traders or industrialists—project an image to the West that suggests no distinction exists between us and them. Their civilization becomes ours, their culture our culture, their morals our morals, and their values our values.

We have even reached the point where we accept as permissible whatever they have declared permissible, even if it is forbidden in our religion, believing it was either our mistake to declare it forbidden or a misunderstanding that it was ever forbidden.

In such a situation, can you realistically expect Islam to survive here, let alone hope that the generations being raised under this influence and receiving this kind of quote-end-quote "intellectual" training will ever work for the revival of Islam or become the standard-bearers of Islamic civilization and culture?

Section 11.2.4 - Need for Production of Islamic Literature in Local and Regional Languages:

Another pressing issue we face today is that in one part of our country, where the majority of the population resides, there is virtually no Islamic literature available in the local language. In West Pakistan, at least the Urdu language provides access to a substantial body of Islamic literature. Even if it is not included in the curriculum of general schools, it is readily available outside. Anyone who has graduated from schools or colleges, or even those

seeking to explore religion in their spare time, can find reasonable material to study.

However, in the eastern part of our country, there is virtually no Islamic literature available in the Bengali language. Instead, the situation is such that most Bengali-language literature and scientific works have been authored by Hindus, particularly those who harbored a deep prejudice against Islam and Muslims. These writings often attempt to depict Muslims as having made no meaningful contribution to human civilization or culture. According to this narrative, Muslims existed merely as vagabonds and idlers, lacking patriotism and never serving humanity. Even in the freedom movement, they are portrayed as having no role, with the claim that all sacrifices for independence were made solely by Hindus.

In summary, individuals with such prejudiced perspectives have written the histories that Muslim youth are exposed to. They have authored the novels that young Muslims study under the guise of literature. Despite the need, there is a severe lack of Islamic literature available in the Bengali language.

This presents an undeniably dangerous situation for us. If half of our country—where the majority of the population resides—continues to remain in this condition, how can one realistically expect the revival of Islam here?

(Editorial Note: This speech was delivered in 1963, before Pakistan's eastern wing separated to become Bangladesh. Additionally, a new institution named the Sayyid Abul Aala Maududi Research Academy is now active in Dhaka, pursuing the objectives emphasized by Maulana.)

Section 11.2.5 - Requirement for translations in English and Arabic:.

In addition to the above, we aim to ensure that the work produced by Islamic Research Academy is available not only in Urdu and Bengali but also in English and Arabic. This requires translation efforts to proceed simultaneously, so that these materials are accessible in both English and Arabic.

Producing work in Arabic is particularly essential because all Muslim nations from the Tigris to the Atlantic speak Arabic; it is their native language. Currently, there are sixteen or seventeen independent states

among them, representing a significant force and the heart of the Islamic world. As long as Muslims remain connected to the Qur'an, they will inevitably recognize the importance of the Arabic language—the language of the Qur'an—and its enduring influence.

Now, consider this: if Arabic, the language of the Qur'an, begins to propagate disbelief, or if immorality and atheism are encountered in this language, what could be more perilous? Furthermore, it is disheartening that the dominance of Western civilization and culture over the Muslims in Arab countries is far more pronounced than it is over us here in Pakistan. While we were subdued by the West much earlier, we have not been as deeply influenced as they have been, even though their subjugation occurred later than ours.

In the current Arab states, most administrators and leaders operate with a Western mindset, and only a minimal amount of practical work is being carried out that aligns fully with the Islamic worldview. However, it would be incorrect to assume that no work is being done there at all; some efforts are indeed underway.

Our goal is to translate and transfer the beneficial aspects of the research being conducted there into Urdu and Bengali so that their findings and learnings can be utilized here. Similarly, we intend to translate and share the work we are doing here into Arabic, creating a shared resource that fosters a correct Islamic mindset in other Muslim countries. This effort aims to convince their administrators that Islam is practical and implementable, inspire them with the motivation to apply it, and equip them with the methods needed for its practical implementation.

We are actively working to address this need, and similar efforts are also being undertaken in certain parts of the Arab world.

There are several compelling reasons why it is essential to carry out this work in English, and the importance of having such material in English cannot be overstated.

Firstly, the upper class in our country largely refuses to read anything in a language other than English. Among them, a significant portion is incapable of reading in any other language, with some even struggling to write their

own name in Urdu.

Recently, a prominent figure in our country expressed a desire for his son, an engineer, to gain some knowledge of Islam. To fulfil this desire, a teacher was appointed to teach him. It soon became apparent, however, that he could not learn anything in Urdu because he was unable to read the language at all. As a result, it became necessary to teach him in English, despite the fact that he and his entire family were born and raised in this country. Yet, their familiarity with the national language was so limited that learning Islam in Urdu was not an option.

Later, an effort was made to enable him to at least read the Qur'an. It took an entire month just to teach him how to recite *Bismillahir Rahmanir Rahim* and Surah Al-Fatihah. The poor man repeatedly expressed his confusion, saying he couldn't understand why it was written "backward." What is natural for us seemed "backward" to him because he had spent his entire life reading and writing from left to right. Reading and writing from right to left was incomprehensible to him, causing him frustration and even headaches. He found it almost unfathomable that a language could be written in such a manner.

This class of people exists among us, and they are the ones running the affairs of the country. They hold the reins of power. Now, should we engage in the battle of first teaching them Urdu and then, who knows after how long, teaching them about religion? That is not practical. We must, therefore, provide material in the language they can understand so that at least their faith and belief can be preserved.

Furthermore, if our goal is to spread the teachings of Islam in foreign countries, English stands as the most practical and effective medium for this purpose. While English is not the only international language, and other languages also require Islamic literature, our current resources do not allow us to simultaneously produce works in multiple languages beyond English. However, once Islamic knowledge is accurately presented in English, it will pave the way for translations into numerous other languages! In sha Allah. The task of propagating Islam in these additional languages can then be entrusted to other servants of Allah.

Our immediate priority should be to provide accurate and reliable information about Islam in English. This serves as a crucial tool for the global propagation of Islam, and it is imperative to make full and effective use of it.

Alongside this, two additional tasks lie before us. While they may be regarded as of lesser importance, they are nonetheless critically necessary.

Section 11.2.6 - Need for a curriculum for Muslim minorities in the non-Muslim countries:

One of the critical tasks is addressing the threat of apostasy among the Muslim populations scattered in various parts of the world. For example, in the West Indies, certain remote islands, and even in certain regions of the United States, Canada, and South America, Muslims live in dispersed communities where they are a small minority. These communities exist under non-Muslim rule and among a non-Muslim majority, with the entire education system being non-Islamic. There is no specific arrangement for the separate and dedicated education of Muslims in those lands.

As a result, the younger generations of Muslims are gradually assimilating into the non-Muslim majority. For many of these young individuals, their knowledge of Islam is limited to the fact that they are born to Muslim parents and, therefore, identify as Muslims.

To counter this, we aim to develop a concise curriculum tailored to their needs, ensuring that, at the very least, these new generations of Muslims can maintain their Islamic identity and acquire essential knowledge about their faith.

Section 11.2.7: - Need for a curriculum for reverts:

The second essential task is to equip individuals who embrace Islam through dawah efforts in various regions with the necessary knowledge about their faith. Without this, it is impossible for them to lead their lives in accordance with the principles of Islam after accepting it.

To address this, a concise curriculum needs to be developed, covering essential jurisprudential issues. This curriculum should help new converts understand fundamental concepts such as purity and impurity, the differences between them, how to achieve purification, how to perform

prayer, the rules of fasting, and the regulations of zakat, enabling them to live as practicing Muslims.

Additionally, these individuals should be empowered to become preachers of Islam themselves. They need access to material that allows them to accurately understand Islam and effectively convey its teachings to others. Plans are underway to develop such resources, not only in English but also in other languages like Swahili and Hausa, to extend this effort into Africa. As more opportunities arise to undertake this work in additional languages, they will be fully utilized by the will of Allah.

Section 12: How can YOU contribute?

This is a brief outline of the work that we have envisioned with the establishment of the Islamic Research Academy. I have briefly explained the purpose for which we initiated this work and the need that motivated its beginning.

I hope that each of you will develop a sense of sympathy and support for this important work. Once this feeling of sympathy is established, it becomes the responsibility of each individual to determine how they can contribute. If anyone is willing to dedicate their intellectual abilities to this effort, we will wholeheartedly welcome them, as this is not the work of any single group. The doors of this institution are open to anyone who has faith in Islam and is prepared to offer their intellect, skills, and knowledge to advance this mission.

This is our greatest need, and we are deeply grateful to all who join us in this endeavor. We pray to Allah Almighty to grant them immense rewards for their contributions. Those who assist us materially in this cause, may Allah reward them generously as well.

Our work is entirely free from personal motives; it is dedicated solely to the service of the religion we all hold very dear and close to our hearts and soul. Everyone who is able to contribute in any capacity should strive not to hold back. Even the smallest form of cooperation—such as saying a kind word in favor of this institution—is valuable if nothing else is possible.

In fact, if someone simply refrains from speaking ill of this effort or avoids spreading mistrust about it, they are already showing kindness, and we pray that Allah rewards them for this as well.

This is a brief explanation of the purpose behind the establishment of this institution, along with a humble invitation to support this work. I hope you will reflect on the points I have shared, and that those who can offer support in any way will do so without hesitation.

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